

DISCIPLINE,
BALTIMORE YEARLY MEETING
OF FRIENDS,
LOMBARD STREET.
1880.

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FRIENDS'
HISTORICAL SOCIETY
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SWARTHMORE COLLEGE

RULES OF DISCIPLINE,
AND
ADVICES
OF
BALTIMORE
YEARLY MEETING
OF
FRIENDS,
HELD ON LOMBARD STREET.

BALTIMORE:
JOHN W. WOODS, PRINTER.
Over No. 12 South Street.
1881.

NOTE.—In order to avoid repetitions, the masculine gender is generally used herein, and is meant to apply to either sex, as the case may require.

INTRODUCTION.

1. THE Apostles and Disciples of our Lord and Saviour Jesus Christ, found it necessary to meet together for the consolation and strength one of another; when, pursuant to the design of the Gospel, the nature of which is to produce peace on earth, and good-will to men, a care arose for the edification of the Church, and, that all being of one family, might be of one mind.

2. And, as it hath pleased the great Head of the Church to inspire us with degrees of the same universal love and good-will, we are engaged, not only to meet together for the worship of God, but also for the affectionate exercise of a Christian care over each other, in accordance with the declaration which He, the ever-blessed Shepherd, gave of his flock: "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 35.

3. For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which we are exposed, the following rules, which have been from time to time adopted by the society, now form our Code of Discipline. In the exercise whereof it is to be observed, that if any member be found in conduct subversive of its order, or repugnant to the testimonies with which we believe we are entrusted, for the promotion of truth and righteousness, it becomes our indispensable duty to treat with such in christian meekness and brotherly compassion, without unnecessary delay or improper exposure, according to the direction of our Lord: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Matt. xviii, 15, 16, 17.

4. This is the extent of the censure of the society against irreclaimable offenders; and, whilst we disown them from being members of our religious community, it is recommended to be done in such a disposition of mind as may convince them that we sincerely desire their recovery and restoration.

5. For the more regular and effectual support of the order of society, it will be observed, that besides the usual meetings for the purpose of Divine worship, others, for the exercise of our Discipline, are instituted, subordinate to each other, all of which are either immediately or remotely accountable to the Yearly Meeting. These meetings have distinct allotments of service, and experience has abundantly shown, that when this service is attended to, in uprightness and dedication of heart, with a single eye to the honor of our Holy Head, and the benefit and edification one of another, in the love wherewith He hath loved us, our assemblies are favored with His aid and direction.

6. Whilst we earnestly recommend this work to the notice and regard of Friends, we are con-

vinced that an acquaintance with the letter of our Discipline, will be insufficient, unless, in the exercise thereof, we are careful to move and act under the immediate influence of the pure love of the Gospel.

7. May we, therefore, in our meetings for the exercise of the Discipline, humbly seek to be clothed with the spirit of wisdom and charity; this will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension towards each other, and, being preserved in fellowship agreeably to the declaration of our Lord, "one is your master, even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements, to build up one another in that faith which works by love, to the purifying of the heart.

8. In conclusion, we desire, in an especial manner, that our youth, of the present and succeeding generations, may be early and fully instructed in our religious principles, and in the nature and design of our Christian Discipline; and through Divine assistance, be enabled to

adorn our holy profession, by a conversation and conduct consistent with godliness and honesty; thereby avoiding the mournful consequences which many, through a defection in principle, or a degeneracy in practice, have brought upon themselves, to the reproach of the religious body of which they professed to be members.

BALTIMORE YEARLY MEETING OF FRIENDS.

1. FROM ancient records it appears, that the first General Meeting, in Maryland, was held on West River, in the year 1672. That for many years, the Meeting was held, alternately, at West River, on the western shore, and at Tredhaven, on the eastern shore of Maryland. That, agreeably to an arrangement which took place in the year 1790, it was decided to hold the Yearly Meeting in Baltimore only, and to be composed of Representatives from the Quarterly Meetings on the western shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, to which was afterwards added the state of Ohio. But in the year 1812, Friends west of the Alleghany mountains, were separated from it, and authorized to establish a new

Yearly Meeting in the state of Ohio. Again, in 1866, Prairie Grove Quarterly Meeting, in the state of Iowa, was included and remained a constituent part of Baltimore Yearly Meeting until 1875, when, by the joint action of that Quarter and Blue River Quarterly Meeting, in Indiana and Illinois, under minutes of approval from the Yearly Meetings of Baltimore and Indiana, the new Yearly Meeting of Illinois was established.

Baltimore Yearly Meeting is now composed of Friends on the western shore of Maryland, and the adjoining parts of Pennsylvania and Virginia.

2. The Yearly Meeting is to be held on the last Second day in the Tenth month; a public meeting for worship, at 10 o'clock, in the morning of the day preceding, and another at three o'clock, in the afternoon. The meeting for Discipline is opened at 10 o'clock on Second day morning; the Yearly Meeting of ministers and elders, on the Seventh day of the week preceding, and is also to be opened at 10 o'clock, in the morning.

3. The representatives from the Quarterly Meetings, are, at the close of the first sitting of the meeting for Discipline, to meet and propose a clerk and an assistant, whose names are to be reported at the opening of the next sitting.

4. Representatives having the care of the reports from the Quarterly Meetings, are to put them into the hands of the clerk to the meeting for the preceding year, before the opening of the meeting for discipline, in order that time may be saved to the meeting, by a previous entry of the names of the representatives. No representative ought to withdraw from, or leave the meeting, before the Yearly Meeting ends, without permission being first requested and granted.

5. All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a special committee of Friends, appointed for the purpose, who are to consider and report, whether the same be proper to be read in the Yearly Meeting.

6. The design of our annual meetings, in their first constitution, being to extend a general oversight and care of the churches, pertaining to our Christian communion, it remains to be our fervent desire, that good order, unity, and concord, may be maintained amongst us. We know that love and unity, founded upon Christian principles, are promotive of truth and righteousness amongst ourselves; and we believe, also, that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly hope, that He who hath, to the present day, preserved us a people, highly favored, will be graciously pleased, still to animate us with a zealous concern, that love and goodwill may predominate in us individually, and that union, peace, and concord, may prevail, in every department of the family. And finally, dear Friends, collectively and individually, may all our meetings be held, as in the immediate presence of the Head of the Church; may the aged amongst us be examples of every Christian virtue, and evince, by the calmness of their

evening, that their day has been blessed. May the middle aged not faint in their stations, but, together with their elder and younger brethren, firmly support, yea, exalt, the several testimonies which we are called to maintain. And, may the beloved youth, bend early and cheerfully under the forming power of Truth, that each, standing in his allotment, the harmony of the building may be preserved, and we truly grow up, a holy temple for the Lord.

ADMINISTRATION
OF
DISCIPLINE.

It is the judgment of the Yearly Meeting, that the inherent rights and privileges of Men's and Women's Meetings, are, and should be co-equal, and that this privilege pertains to all matters of common interest, which may claim the attention of the Body or either branch thereof. Either Meeting may originate any measures, that in its judgment, the welfare of the Society, and the common cause for which we are associated may seem to demand : but the final ratification thereof, must be by concurrent action.

APPEALS.

1. WHILST the Yearly Meeting, in granting the liberty of appeal, considers it as a just privilege, it is affectionately desired, that all may be careful not to encourage persons to avail themselves of it, from improper motives.

2. If any be dissatisfied with, or think themselves aggrieved by the judgment of a Monthly Meeting, they may, after a copy of the testimony of disownment is delivered to them, notify the first or second Monthly Meeting following, (but no other,) of their intention of appealing to the ensuing Quarterly Meeting; which notification the Monthly Meeting should enter on its minutes, and it should appoint four or more friends to attend the Quarterly Meeting, with copies of the proceedings relative to the case, signed by the clerks thereof, to show the reasons whereon that judgment was founded. The Quarterly Meeting is then to refer the subject to a com-

mittee, (omitting the members of the Monthly Meeting appealed from,) who are carefully and deliberately to consider the case, and report their judgment respecting it; and the Quarterly Meeting shall confirm or reverse the judgment of the Monthly Meeting, as, on impartial deliberation, shall appear to be right; taking care to inform the party of the result. But in those cases where the judgment of a Monthly Meeting cannot be approved, because of informality in its proceedings, the Quarterly Meeting may remand the case to the further attention of the Monthly Meeting, and, if it shall be deemed advisable, appoint a committee to assist such meeting in reconsidering and determining it.

3. An appellant, on being informed of the judgment of a Quarterly Meeting, if dissatisfied therewith, may notify either that or the next Quarter, (but no other,) of an intention to apply to the Yearly Meeting for a further hearing. The said Quarterly Meeting, after recording such notification, is, in like manner, to appoint at least three Friends to attend the Yearly Meeting, with copies of the records of both

Monthly and Quarterly Meetings in the case, signed by their clerks; here it is to be finally determined; and a copy of the determination is to be sent to the Quarterly Meeting from which the appeal came. Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

4. Appellants shall have a right to be present during the appointment of the committee in their cases, and all reasonable objections, which they may then make to persons nominated on the committee, are to be duly regarded.

ARBITRATION.

1. WHEN differences arise between our members, in regard to their property, they are to proceed in the following manner:

2. The party who thinks himself aggrieved, should, in the first place, calmly and kindly

request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

3. If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage, by bond or other written instrument adapted to the occasion, to abide by their determination.

4. Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision; which they should be careful to do within the time agreed upon.

5. But, if either of the parties refuse to submit the matter in dispute to arbitrators, or, when they shall have submitted it, neglect to give his attendance when desired, without assigning a sufficient reason, or not abide by their award when issued; in either of these cases, the person so offending, should be complained of to the Monthly Meeting of which he is a member; and if the brotherly endeavors and admonitions of society in this capacity, fail to produce a conformity to justice in the case, the said meeting should proceed to disown the offender, unless such person make it evident, to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case, the matter in dispute may be referred to the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. After which, if either of the parties at variance, prove so regardless of peace and unity, as not to acquiesce in such confirmed or corrected determination, the Monthly Meeting to which he belongs, should proceed to issue a testimony against the person so refusing.

6. When arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in law, in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously. They should shun all previous information respecting the case, or, having heard anything in regard to it, remain as much as possible unbiased thereby. They should not refuse to hear any evidence which may be offered, nor receive any but in the presence of both parties; and, in their award, they need not assign any reason for their determination.

7. And as there may be some circumstances, even in disputed matters, wherein the foregoing equitable mode of proceeding cannot be complied with; such as, the party absconding, or leaving the country with design to defraud his

creditors; or apparent danger of bankruptcy, or being overloaded with debts, and other creditors so pressing their demands as to occasion manifest damage to the claimant, by the time which would be taken in pursuing the above method; or, where there may be danger of future damage, as in cases of executors, administrators, agents, or trustees, it may, therefore, be necessary, and it is directed that the Monthly Meetings, where such cases happen, do hold excused, such as shall in the two first mentioned cases in this paragraph, proceed at law; and in the latter case, of executors, administrators, agents, or trustees, where it shall appear to the meeting, that the matter is of importance, and that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, however, that the parties, on both sides, behave towards each other in brotherly love, decency, and moderation, without anger or animosity. But, if any member of our religious society, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at law, any other member, (not being under

such necessity as before stated,) it shall be deemed a departure from the peaceable principles of which we make profession; and, if on being treated with by the Monthly Meetings to which they belong, they cannot be prevailed on to withdraw the suit, and pay the costs thereof, they should be disowned.

8. As it may sometimes occur that a member, either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the overseers, after fully hearing both parties, shall be decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof; which being ineffectual, and the complainant remaining dissatisfied therewith, he may have liberty to inform the Preparative Meeting of which the other party is a member, (without mentioning any name,) that having a matter in dispute with one of its members, the assistance of that meeting is desired, in order to procure a settlement thereof. The said meeting is then to appoint a committee to inquire into the propriety of leav-

ing the matter to arbitration; and if it should judge that the complaint ought to be referred, it is to advise that it be submitted accordingly; but if the said committee concur in judgment with the overseers, the complaint is to be dismissed.

9. It is directed that Friends in the ministry, be excused from serving as arbitrators.

BIRTHS AND BURIALS.

1. That burials may be accomplished in an orderly manner, Monthly Meetings are directed to appoint a committee or committees, to be taken out of their several branches as occasion may require, to attend the burial of those of our Society, and also of others not in membership with us, who are to be interred in our grounds. Permission for the interment of the latter is to be obtained from this committee, which is to

see that the services are conducted in a manner becoming the solemnity of the occasion, and according to the order of Friends. The committee may allow the meeting to be held at the Meeting House, if so desired by the friends of the deceased. This committee is also to take care that our burial grounds are properly enclosed and kept in good order.

2. Friends are affectionately admonished to be careful to avoid costly caskets or coffins and other unnecessary expenditures. We believe if those in affluent circumstances would attend to the limitations of truth in these respects, the example would be most salutary on those less able to bear these unnecessary expenses.

3. It is further desired, as becoming the solemnity of the occasion, that at all interments, time be allowed for a pause, both before and after the corpse is put into the ground, in order that the impressive influence of an occasion so solemn, may have its proper effect upon the minds of those present.

4. Friends are also enjoined, to maintain our testimony against affixing monuments for the

purpose of distinction, to graves, in any of our burying grounds that would involve our testimony for the maintenance of simplicity and plainness in this direction. This is not intended, however, to prevent the erection of modest memorial stones or tablets to mark the resting place of the departed ; which are to be of such dimensions only, as to admit of placing thereon, the name, and date of the birth, and death of the deceased ; and that they avoid the custom of wearing, or giving, mourning habits, on account of the interment of the dead.

5. As great inconvenience may arise from a want of due attention to keeping a regular record of births, deaths and burials, it is enjoined upon each Monthly Meeting, to appoint a careful Friend, whose duty it shall be to keep such a record, in a book provided for the purpose. And in order to engage the attention of Monthly Meetings more closely to this subject, it is further enjoined, that committees be appointed, at least once in three years, to examine and correct the records.

6. The following form for the records is proposed, as being both simple and explicit.

B I R T H S .

Names of the Children.	When Born.	Names of the Parents.	Their Residence.	Occasional Notes.

B U R I A L S .

Names of the Deceased.	When Deceased.	Age.	Where Buried.	Last Residence.	Occasional Notes.

B O O K S.

1. ANY member desiring to publish a book, pamphlet or paper upon the Religious principles or profession of the Society, should lay the subject before the Representative Committee, for its counsel and advice, or be well guarded in causing it to appear upon each copy printed, that it is done upon the responsibility of the writer alone, and not by permission or authority of the Society. The Representative Committee and the Yearly Meeting alone, have the authority to publish official statements of our Principles, and their publications should always have the imprint of their authority.

2. It is considered incumbent on parents, and heads of families, to prevent, as much as possible, all those under their direction, from perusing those pernicious publications, which are written for the purpose of weakening the authority of

the Christian religion, or exciting doubts concerning the authenticity of those saving truths declared in the Holy Scriptures, lest the immature minds of such be poisoned thereby, and a foundation laid for the greatest evils. It is also enjoined on the members of our religious society, that they discourage and suppress the reading of plays, romances and novels, which have a tendency to awaken and invigorate those impure propensities "which war against the soul," and which it is the duty and interest of every Christian mind, to keep in a state of suppression.

CERTIFICATES.

1. QUARTERLY and Monthly Meetings are to take care that all certificates or minutes which may be given to any Friend, traveling in the service of the ministry, be recorded, and, upon the return of such Friend, seasonably delivered back to the meeting: and that all certificates of

removal, brought by Friends intending to become residents, shall be lodged in the Monthly Meeting where the same are accepted; and also, that every meeting keep a record of all certificates issued by it. Also, that each Monthly Meeting have entered in a book, to be furnished by the Representative Committee, a list of all its members, alphabetically arranged, entering therein, from time to time, all additions, and showing whether they were by birth, certificate, conviction, or application by parents, and if the latter, their ages: also the loss of membership, stating whether by death, disownment, resignation, or if by removal, to what place.

2. It having been observed, that the dissolving of old, and forming of new connections, have, in some instances, been attended with effects prejudicial to a growth in the truth, both in the elder and younger branches of families, it is affectionately desired, that both young and old give close attention to the pointings of Divine Wisdom; and also, timely to consult experienced Friends, previously to their determining to change their residence.

3. When certificates of removal from one Monthly Meeting to another are received, they should be accepted, and the persons recommended are to be considered members of the meeting to which such certificates are directed; provided they are known to reside within its limits, unless there be a manifest impropriety in so receiving them; in which case the certificate should be returned to the meeting sending it, with due reasons for such return. But no Friend who is under such circumstances as to require the aid of the meeting shall be removed to another Monthly Meeting, by certificate, without the consent of such meeting.

4. All members removing beyond the limits of their Monthly Meetings, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. But if any shall remove without so applying, the overseers of the Monthly Meeting of which they are members, shall report the case to the meeting; which, after making the usual inquiry, and finding no obstruction, should, without unnecessary delay,

send certificates for them, to the Monthly Meeting within the limits of which they have removed; but if their previous conduct requires that they be dealt with, and the distance be such as to render it inconvenient for the meeting from which they removed, the Monthly Meeting within the verge of which they have settled, should be requested to treat with them, and report the result of their care; on which, if it prove satisfactory, certificates of removal may be directed; but, if otherwise, and testimonies of disunion be issued, the meeting where they reside should be furnished with copies thereof, to be delivered to the parties, with information of their right of appeal.

5. Where minors are under the necessity of going from one place to another, their parents, or those who have had the care of them, should apply for certificates for them, recommending them to the care and oversight of the Monthly Meeting whereunto they have been removed.

6. If any persons, appearing as Friends, come within the compass of any Monthly Meeting, not being recommended by certificates, and be

of disorderly conduct, the overseers, or other concerned Friends, should inquire whether or not they are members of our Society; and, if they prove so to be, admonish them, or, if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting, which should thereupon inform the Monthly Meeting of which they are members, of the circumstances, and take the direction of said meeting for dealing further with them, agreeably to our rules in cases of that nature.

7. Monthly Meetings are to take due care, that certificates of removal be seasonably forwarded, directly to the Monthly Meeting to which they are addressed, they being the exclusive property of such meetings.

CHARITY AND UNITY.

WHERE there is any appearance of dissension, or of resentment and shyness, amongst our members, the parties should be timely and tenderly apprised of the danger to which they expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ; and if any, notwithstanding such endeavors for their welfare, continue to manifest an implacable enmity to others, the overseers of the Preparative or Monthly Meeting to which they belong, should be informed thereof, who are to labor further with them; when, if they still prove inflexible, they ought to be complained of to the Monthly Meeting, which, after laboring with them without the desired effect, ought to testify against them, as out of the unity of the body, the primary object of which is, to promote peace on earth, and good-will amongst men.

CIVIL GOVERNMENT.

1. WE have ever maintained, that it is our duty to obey all the requirements of Civil Government, except those by which our allegiance to God is interfered with.

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be incumbent upon us, to maintain it inviolate amongst ourselves; and, therefore, exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or, in the exercise of which, they may be, or apprehend themselves to be, under the necessity of exacting from others, any compliances against which they are themselves conscientiously scrupulous.

2. It is also our judgment, that Friends ought not, in any wise, to be active or accessory in

electing, or promoting to be elected, their brethren or others, to offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings, on account of their conscientious scruples. The principle of truth calls us out of contention; it even seeks not its own ends by means productive of animosity; much less, therefore, should its professors indulge themselves in strife, for objects of a perishing nature.

3. Friends are advised to bear themselves circumspectly towards all men, in the peaceable Spirit of the Gospel, to avoid excited political controversies, or giving just occasion of offence to those in authority, striving to live in the daily practice of the principles of justice, truthfulness and love, preferring our testimonies to every temporal consideration.

CONDUCT AND CONVERSATION.

1. SUCH are to be treated with, who are concerned in lotteries of any description, however speciously disguised under the pretence of charity or philanthropy, or in wagering, or any other kind of gaming or immoral practices, and, if they be brought to a sense of the iniquity thereof, such offenders are without improper delay to remove the reproach, and clear, as much as possible, our Christian profession therefrom, by acknowledging and condemning the offence, in writing, under their hands, to the satisfaction of the Monthly Meeting. But, if after earnest, patient efforts by the Committee to convince them of their error, they still persist in these shameful indulgences, they ought to be disowned.

2. If any in membership with us shall deny the Divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy

Spirit, or the authenticity of the Scriptures, it will thereby be manifest that they are not one in faith with us.

If any shall blaspheme or speak profanely of Almighty God, Christ Jesus or the Holy Spirit, they should be timely and earnestly treated with for the conviction of their understanding, that they may experience repentance and forgiveness; but should they, notwithstanding such brotherly labor, persist in their error, the Monthly Meeting to which they belong ought to declare the same and issue its testimony accordingly.

3. It is the earnest concern of the Yearly Meeting, that in all our dealings and transactions amongst men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon any with whom they may have commercial intercourse; and it is directed, that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and, as it is obvious that there can be no just preten-

tions to religious rectitude without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.

4. Under a tender solicitude for the preservation of its members in purity and simplicity, the Yearly Meeting earnestly and affectionately cautions them against joining in vain, ostentatious processions and entertainments, inconsistent with our Religious profession, against practices such as fortune-telling, claiming to reveal hidden things by supernatural agency, which are calculated to lead the mind from the enjoyment of a holy life; or any alliance with the various associations having that tendency, and requiring of their members a pledge of secrecy. It is not the characteristic of goodness to seek concealment. The Divine Master himself has plainly declared, that no man lighteth a candle and putteth it under a bushel; and overseers and other concerned Friends are encouraged to extend timely counsel and admonition in all cases where any of our members have been thus led astray.

5. Believing that meekness, moderation and mercy, are among the distinguishing traits of the Christian character, we are concerned to caution our members against the indulgence of passion, or the exercise of cruelty, even towards the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

CONVINCED PERSONS.

1. It is directed, that the following order be observed, respecting persons who make application for admittance into membership. They are to apply to the Overseers, who, when they believe it proper so to do, are to lay the case before the Preparative Meeting, and after that meeting is fully satisfied, by paying a visit or otherwise, it should be forwarded to the Monthly Meeting, which meeting shall appoint some suitable Friends to inquire into the lives and conversations of the applicants, and also to take

opportunities of conference with them, in order the better to understand whether their motives for such request be sincere, and on the ground of conviction, and report their judgment thereon; and if the meeting be satisfied to receive such, a minute should be made, signifying the same, and appointing a Friend or two to acquaint the persons thereof.

2. But, in all cases, Friends are exhorted to attend carefully to the advice of the apostle: "Lay hands suddenly on no man." The neglect of such caution having often been injurious, both to the individuals and to society; to them, by settling them in a false rest; and to society, by adding to its members, without increasing its strength; both of which being circumstances of acknowledged importance, Monthly Meetings are desired to be weighty in their deliberations and results, on all such occasions.

DAYS AND TIMES.

1. As we are persuaded that no religious act can be acceptable to God, unless produced by the influence and assistance of his Holy Spirit, it is our judgment, that our members cannot, consistently, join with any in the observance of public fasts, feasts, or what are termed holy days, or such injunctions and forms as are devised by the will of man, in regard thereto; for, though exterior observances of a similar kind, were once authorized under the law, as shadows of things to come, yet, they who come to Christ, will, we believe, assuredly find, that in Him, all shadows end; that "He hath obtained a more excellent ministry, by how much also is He the mediator of a better covenant, which was established upon better promises." Heb. viii, 6. "Let no man therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon,

or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. ii, 16, 17. The same apostle also thus expostulated with some, who it appears, had fallen from the true faith in these respects: "But now, after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv, 9, 10, 11.

2. Wherefore, under an humble and grateful sense of the abundant mercies and favors of our Heavenly Father, let us, as a religious society, not be found "bowing the head like a bulrush for a day," nor indulging in those tumultuous demonstrations of joy, and nightly illuminations, which are generally attended with rioting, drunkenness, and many other excesses, incompatible with true holiness; but let us continually feel our hearts filled with thanksgiving and praise to God; an aspiration which is ever His due, and to be acknowledged by His creatures, with the deepest reverence.

3. Whilst, therefore, it is the earnest concern of the Yearly Meeting, that we may be found worshipers in the inner temple, it is affectionately desired, that our members may be individually cautious, not to give occasion of additional suffering to the truly conscientious amongst us, by any compliance with observances not owned by the truth.

DEFAMATION AND DETRACTION.

1. As the manifest tendency of the mischievous spirit of tale-bearing and detraction is to lay waste the unity of society, by disseminating discord and strife amongst brethren and neighbors, Friends are enjoined to watch over themselves, and each other, in order to discourage and suppress, every appearance of such dispositions. The order prescribed by Jesus, should be strictly observed, in every case of apprehended injury, viz. "If thy brother shall trespass

against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And, if he shall neglect to hear them, tell it unto the Church."

2. It is further directed, that in whomsoever this weakness appears, it may be immediately checked; and if any give way to it, to the obvious injury of the reputation or interest of others, let them be faithfully admonished, by elders, overseers, or other concerned Friends; and if they persist, and cannot be prevailed with to give due satisfaction, the Preparative, and, if expedient, the Monthly Meeting, should be informed of it, and deal further with them; when, if this also fail to produce the desired effect, they should be testified against.

3. Should any offenders, in these respects, shelter themselves under a pretence, that they say no more than they have heard from others, but refuse to discover who those are, such should, in like manner, be dealt with as tale-bearers.

DISCIPLINE AND MEETINGS
FOR DISCIPLINE.

1. THE existence of our meetings for Discipline, having, on experience, been found extensively beneficial, it is earnestly recommended, that these meetings may be maintained in that authority wherein they were established; for where any have been negligent in attending, or opposed to them, it has been perceived, that the usefulness of such has ceased, and a tendency to spiritual death, has been the consequence.

2. The connection and subordination of our meetings for Discipline, are thus: Preparative Meetings are accountable to the Monthly;—Monthly, to the Quarterly;—and Quarterly, to the Yearly Meeting;—so that, if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting; or a Quarterly Meeting, with the proceedings of any of its

Monthly Meetings; or a Monthly Meeting, with the proceedings of any of its Preparative Meetings; such meetings ought, with readiness and meekness, to render accounts thereof, when required.

3. No Quarterly Meeting, should be set up, or laid down, without the consent of the Yearly Meeting; no Monthly Meeting, without the consent of the Quarterly Meeting; and no Preparative, or other meeting, for business or worship, until application to the Monthly Meeting be first made, and, when there approved, the consent of the Quarterly Meeting also obtained.

4. No meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established, until the proposal be offered to, and approved by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or meetings, be obtained. When the meeting proposed is opened, it shall be attended by a few Friends, deputed by each of the said Monthly Meetings. And, if it be thought expedient that a Preparative Meeting should be held at the same place, the consent of

the said Monthly and Quarterly Meetings should be, in like manner, applied for and obtained; and the said Preparative Meeting, should be annexed to either of those Monthly Meetings, as may appear most likely to conduce to the benefit and convenience of the individuals who compose it, and the advantage of Society.

5. When the Preparative and Monthly Meetings are composed of the same members, and hence are practically the same body, the Monthly Meeting may discontinue the Preparative Meeting, if so desired by its members, without application to the Quarterly Meeting. When the members of a meeting shall so elect, the business meeting of men and women Friends, may be held together as one body.

6. It is directed, that a book be provided by every Monthly and Quarterly Meeting, and full and correct records kept therein, of all their proceedings. Monthly Meetings particularly, are advised to attend to, and finish, all such business, with care and dispatch, that it may at no time suffer by improper delay. And if any case under consideration, prove too difficult for them

to determine, they should apply to their respective Quarterly Meetings for assistance, or, if the circumstances be such as to require it, refer it thereto by minute.

7. Where any Monthly or Quarterly Meeting, has occasion for, and requests copies of any papers, minutes, or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

8. When any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties, or either of them, think that copies of such entries may be useful or necessary for them, and request the same, such Monthly or Quarterly Meetings shall have a discretionary power, to give or refuse such copies, according to the circumstances and motives attending.

9. Where any transgress the rules of our Discipline, they should, without partiality, be admonished, in the spirit of love, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place; and that a Gospel

spirit is the spring and motive to all our performances, as well in discipline, as in worship.

10. After a complaint against a member, for disorderly conduct is entered on the minutes of a meeting, he should not be permitted to sit in any of our meetings for Discipline, until the case is determined, and the meeting satisfied.

11. It is directed, that a suitable number of Friends be appointed in each Preparative Meeting, to attend the Monthly Meeting, and in each Monthly Meeting, representatives to attend the services of the Quarterly Meeting, with such reports in writing, signed by the clerk, as may be given them in charge; also, that at least four Friends of each sex be appointed, for the like service, in each Quarterly Meeting, to attend the Yearly Meeting. And it is earnestly advised, that all Friends who submit to these important services, may be punctual in their attendance, or, if prevented by sickness, or any other unavoidable occurrence, that they be careful to send information thereof; also, that those who are under appointments to attend meetings as representatives, do not withdraw therefrom, before

the conclusion of such meetings, without obtaining the consent thereof.

12. It is also directed, that Friends keep an account of such sufferings to which they may be subjected, for maintaining those testimonies of truth which we believe it is our duty to bear; and that Monthly Meetings use suitable endeavors to collect and transmit such accounts to Quarterly Meetings, and, when there approved, that Quarterly Meetings forward them, annually, to the Representative Committee.

13. As to the rights of children, born hereafter, they are not to be considered members, unless at the time of their birth, both parents shall be in membership. Application may be made, either by themselves, or by their parent, parents, or guardians, on their behalf; and, if the Monthly Meeting which is applied to, on consideration of the case, be easy to admit them, they are at liberty to do it.

Children who have but one parent a member of Society, may have the right of membership, at the discretion of the Monthly Meeting, during their minority, if approved by both parents; and

when minors are thus received into membership, the Monthly Meeting is to have their ages recorded, and when they attain the age of twenty-one years, the overseers are to report to the Monthly Meeting whether or not they have chosen to remain members.

14. A committee should be annually appointed, in each of our Quarterly, Monthly and Preparative Meetings, to nominate clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.

15. As the design of Preparative Meetings, is, in general, to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein, not to cause unnecessary delay, or undertake to decide on any business which properly belongs to Monthly Meetings.

16. If any of our members shall become members of any other religious organization, the overseers should inform the Monthly Meeting thereof, when a committee should be appointed to give proper attention to the case; and if they

report that in their judgment further care would not be profitable, the Meeting should direct that such person be released from membership with us, and the party informed thereof.

17. When any of our members absent themselves from our Meetings for a period of five years, without assigning a sufficient reason for such absence, Monthly Meetings, having extended the needful care in such cases, may then have the privilege of discontinuing them as members.

DIVERIONS.

It is the earnest desire of the Yearly Meeting, that all our members duly consider the danger and injury to the spiritual growth that necessarily result from frequenting theaters, horse-races, dancing, musical entertainments, and other corrupting amusements; it being abundantly evident that these perishable enjoyments, when they obtain strong hold of the affections, tend to

alienate the mind from the counsel of Divine Wisdom, and nip the tender buddings of the soul-life. Any of our members, therefore, who it may be apprehended are in danger in this direction, should be labored with in the spirit of love, to the end that they may be induced to cultivate a taste for higher enjoyments, and seek pleasure in channels less liable to spiritual injury. But, as regards the whole subject of Diversions, all are exhorted to remember that there are various conditions of growth in the household; that each must learn from the things which he suffers, and, after being advised by those of greater experience, must, in a measure, be left till the call is extended, "come up higher."

But if, notwithstanding the foregoing brotherly admonitions, any of our members fall into these practices, early and earnest efforts should be made to convince them of their error; when, if they cannot be reclaimed, the Monthly Meeting may proceed to disown them.

FAMILY VISITS.

As the visiting of Friends, in their families, in the openings of Heavenly wisdom, is a service which hath often been blessed to the minds of the visitors and the visited, it is desired that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein encouraged to move forward in due season, and in humble dependence on the Shepherd of Israel, who not only puts forth His own, but goes before and secures to all who are faithful to His appointments the enriching reward of comfort and peace.

INDIAN AND AFRICAN RACES.

THE past efforts of our Society to elevate and improve the condition of these classes of our fellow-men, and the beneficial results thereof, encourage the Yearly Meeting to recommend to our members generally to consider attentively, from time to time, what further help it may be right for us to extend to the Indian and African races. It should not be forgotten that the soil which yields so bountifully to us was once the home of the Indians, and furnished their rude support, and we may yet be justly their debtors.

In relation to the descendants of the African race, we earnestly desire that those under the care of our members may be treated with kindness, and instructed in the principles of the Christian religion, as well as in such branches of school learning as may fit them to become useful members of society.

Whilst we rejoice that property in man is no longer recognized by the laws of our country, we tenderly solicit Friends, on all proper occasions, to bear our testimony against all human bondage and forms of oppression.

MARRIAGES.

1. MARRIAGE, being a Divine ordinance, and a solemn engagement for term of life, is of great importance to our temporal and spiritual well-being; yet it is often too inconsiderately entered into, and from motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained.

2. Where the parties differ in their religious sentiments, an interesting bond of union is wanting; even that which should increase and confirm their mutual happiness, and render them helps and blessings to each other. Under these unhappy circumstances, the reciprocal obligation

into which they have entered may become their burden.

3. The perplexed situation of the offspring of such alliances is also to be lamented; attached by nature to both parents, their confusion often renders them unfixed in principle, and unsettled in practice; brothers and sisters are trained up in lines diverse from, and in some instances opposite to, each other; thus differing in principle, they are frequently divided in affection, and, though so nearly related, are sometimes at the greatest distance from that love and harmony which ought continually to subsist between them.

4. To prevent falling into improper engagements, it is requisite to beware of the paths that lead to them—the sordid interests and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; also, the various solicitations and incentives to festivity and dissipation. Let our dear youth, likewise, avoid the frequent and too familiar association or intimacy with those from whom may arise a danger of entanglement.

5. For want of due watchfulness and obedience to the convictions of Divine grace in their consciences, many have wounded their own souls, distressed their friends, injured their families, and done great disservice to the church, by their unsuitable connections; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who feel a living concern for the good of all, and the prosperity of Truth upon earth.

6. We earnestly advise and exhort all persons in membership with us, previously to their making any procedure in order to marriage, to seriously and humbly wait upon the Lord, for His counsel and direction in this important concern; and, when favored with satisfactory clearness therein, they should seasonably acquaint their parents or guardians with their intentions, and wait for their consent; thus preservation from the dangerous bias of forward and uncertain affections would be experienced, to the real benefit of the parties, and the comfort of their friends. And it is earnestly recommended to Friends that they tenderly and carefully watch

over the youth, and extend seasonable caution and admonition, as occasion may require, relative to this interesting subject.

7. All persons about to marry at a distance from home, should procure, from the Monthly Meeting to which they belong, certificates of their right of membership, and clearness from other marriage engagements; they should also obtain the consent of their parents or guardians; and none should be permitted to join themselves in marriage until such certificates and the consent of their parents or guardians be also produced in person, or by writing where it is practicable or can be reasonably obtained. But, as there is tenderness due to children and wards, as well as to parents and guardians, it is not to be understood that marriages are to be prohibited, on account of improper objections on the part of the latter, but that Monthly Meetings exercise righteous judgment in such cases.

8. On application for certificates of clearness from other marriage engagements, the name of the woman must be furnished to the Monthly Meeting.

9. No Monthly Meeting is to permit any marriage to be proposed therein sooner than one year after the decease of former husband or wife.

10. The Yearly Meeting directs that no misdemeanor be treasured up against a person until the time of proposing marriage to the meeting, and then disclosed, though perhaps long before known to those who so object to it at that time.

11. It is earnestly directed, that, on the occasion of marriages, Friends be careful to set a becoming example of moderation; it being the judgment of the Yearly Meeting that expensive and superfluous entertainments, and large companies, are inconsistent with Christian gravity and the solemnity of the occasion; and that the parties themselves, their parents, and others concerned, do take care on these occasions, that no reproach arise, or cause of offence be given; but that all behave with such sobriety as becomes a people fearing God; and that the company retire to their homes in seasonable time. And if any thing to the contrary be observed, the com-

mittee or other concerned Friends present, ought, as speedily as they conveniently can, to take such aside who make any breach upon good order, and, in an affectionate manner, admonish them to a better behavior; and the said committee are to make report to the next Monthly Meeting whether good order has been observed; and take care that the marriage certificate be recorded.

12. It is further recommended, that parents exercise a religious care over their children, and endeavor to guard them against improper connections in marriage; that they be not anxious to obtain for them large portions and settlements; but that they be joined with persons of similar religious inclinations, suitable dispositions, and diligence in their business, which are necessary to a comfortable life in a married state.

13. The breaches of our testimony in the important engagement of marriage, being, we fear, often for want of due care in parents, and those who have the charge of educating youth, timely to admonish and instruct them in the principles

of Truth, and impress their minds with the duty of religiously observing them; as much as possible restraining them from such company as will be likely to entangle their affections improperly; we, therefore, tenderly exhort Friends to increase their care over the youth, that the consistency of our principles may, with the nature of true religion, be impressed on their tender minds by upright example as well as by precept; and that, where there is apparent danger of the affections of any being improperly entangled, and the care of parents, guardians, or those who have the oversight of them, appears insufficient to prevent their taking imprudent steps in the accomplishment of marriage, care be taken timely to apply for the assistance of their Friends.

14. For the accomplishment of marriage, the following order is to be observed: The parties are to inform the Monthly Meeting, under the care of which the marriage is to take place, of their intention, by a written proposal under their hands, in substance as follows:

To the Monthly Meeting of ———.

We, the subscribers, purpose taking each other in marriage; which we hereby offer for the approbation of Friends.

15. The notice should be minuted in both the men's and women's meeting, and two women Friends are to be appointed, to make inquiry concerning the clearness of the woman in regard to any other marriage engagement; and, if the parties are both members of the same Meeting, two men Friends should also be appointed, to make a like inquiry respecting the clearness of the man.

16. If the woman be a widow, having children, two or more Friends should be appointed in the Meeting of which she is a member, to see that the rights of her children be legally secured. At the next Meeting, if the committees report that careful inquiry has been made, and no obstruction to the further proceeding of the parties

appears, they being present in their respective Meetings, unless prevented by reasons clearly satisfactory to the Monthly Meeting, they are to be left at liberty to accomplish their marriage, according to our rules; and a suitable number of Friends of each sex should be appointed to attend and see that good order is observed.

17. Marriages are to be solemnized at the usual midweek Meetings for worship, or at a public meeting held for that purpose, in the solemnity due to the occasion, at such other time and place as the Monthly Meeting, in its discretion, may appoint, not later than four o'clock in the afternoon; when, at a suitable time, the parties are to stand up, and, taking each other by the hand, declare in an audible and solemn manner, to the following effect, the man first, viz.—“In the presence of the Lord, and before this assembly, I take F. G. to be my wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death shall separate us.” And then the woman, in like manner: “In the presence of the Lord, and before this assembly, I take A. B. to be my husband, promising,

with Divine assistance, to be unto him a loving and faithful wife until death shall separate us.”

18. After this declaration, the marriage certificate, being first signed by the parties, should be audibly read by some suitable Friend, named by the overseers appointed to attend the marriage.

19. Marriage certificates, previously to their being read and signed, should be examined, and if necessary, corrected by the attending committee; the form of which certificate shall be as follows:

20. Whereas, A. B., of ———, in the county of ———, in ———, son of C. and D. B., of ———, and F. G. daughter of H. and I. G., of ———, having, in writing, laid their intentions of marriage with each other before the Monthly Meeting of the religious society of Friends, held at ———, (where the parties are under the care of parents or guardians, unless in the case of unreasonable objections add,) and having consent of parents or guardians concerned, (as the case may be,) their said proposal of marriage was allowed of by the said Meeting. Now, these are to certify whom it may concern, that for the full

accomplishment of their said intentions, this ——— day of the ——— month, in the year of our Lord ———, they, the said A. B. and F. G., appeared in a meeting of the said people, held at ———; and the said A. B., taking the said F. G. by the hand, did openly declare that he took her, the said F. G., to be his wife: promising, with Divine Assistance, to be unto her a loving and faithful husband until death should separate them. And then, in the same assembly, the said F. G. did, in like manner, declare that she took him, the said A. B., to be her husband; promising, with Divine assistance, to be unto him a loving and faithful wife until death should separate them. And moreover, they, the said A. B. and F. G., (she, according to the custom of marriage, assuming the latter name of her husband,) did, as a further confirmation thereof, then and there, to these presents set their hands.

A. B.

F. B.

And we, being present, subscribed }
 our names as witnesses.

21. If any member of our Society accomplish his or her marriage without the approbation of the Monthly Meeting, a committee shall be appointed to visit the party so deviating; and if it should appear, by the report of such committee, that no immoral conduct, or breach of our testimonies, has taken place in the accomplishment of said marriage, and the party is desirous of retaining his right of membership, and the committee report favorably thereto, Monthly Meetings are left at liberty to retain such members of society, and to permit their marriage certificates to be recorded in the record book of the Monthly Meeting of which one of the parties is a member, in cases where the marriage has been accomplished by our ceremony; and that meeting should appoint a committee to see that the certificate is recorded within the time required by law, and also take care that the time at which the record was made has been endorsed on the certificate; all of which should be duly reported to the Monthly Meeting. If the parties, however, make a voluntary written acknowledgment of their deviation, before the

case is brought forward by the overseers, Monthly Meetings may accept the same without reference to a committee.

22. Since our Religious Society has ever deemed the assumed power to join people in marriage, derived from any and every ecclesiastical source, as a usurpation unsanctioned by the Scriptures, and opposed to our plain testimonies in support of a free Gospel Ministry, as required by the Great Head of the Church; it is the judgment of the Yearly Meeting, that, if any of our members accomplish marriage by the assistance of any person clothed with such assumed authority, they shall be deemed offenders, having violated our testimony in favor of a free Gospel Ministry, and Monthly Meetings are required to labor with such in love and tenderness, in order to convince them of their departure from this great fundamental principle as professed by us, and if, after patient labor, they cannot be convinced of their error, and give satisfaction to the meeting, they should be disowned. The committee appointed to visit the offender is to be the medium of communication between them and the Monthly

Meeting, without requiring a written acknowledgment.

23. That marriages of persons nearly related by consanguinity may, as much as in us lies, be prevented, this meeting concludes that no marriage between any so near akin as first cousins shall be permitted amongst us. The term first cousins fully applies to every description of grand-children, descended from one common parent. When it is known that such cases of marriage are likely to occur, overseers and other concerned Friends should timely endeavor, by persuasive measures, to prevent their consummation. In case persons so related should, notwithstanding, accomplish marriage, they should be treated with as other offenders.

24. If any one not a member of our Society desires to marry one in membership with us, he or she shall make application to the men or women overseers, as the case may be, of the Monthly Meeting to which the member belongs; when, if the overseers are satisfied, the proposal may be laid before that Meeting in the usual form, and the said Meeting shall have the same

care and oversight of the marriage, and proceed in the same manner as prescribed by the Discipline when both parties are members ; but in no case shall these proceedings confer the right of membership upon such person or their offspring.

MEETINGS FOR WORSHIP.

1. It is the fervent concern of the Yearly Meeting to press upon the consideration of our members the indispensable duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet together in one place, in outward silence ; rejecting those forms, ceremonies, and modes of outward worship, invented by the wisdom, and performed only in the

will of man ; it is not enough that, with a commendable diligence, we attend all our religious meetings, unless also, like them, we wait, in humble reverence, for spiritual ability to worship, acceptably, the Lord of heaven and earth. May we, therefore, humbly and diligently wait for that Divine anointing, without which we can do nothing ; that we may experience the influence of the Holy Spirit, to enlighten and quicken the soul to a true sight of its condition ; and, approaching the throne of Grace, under a renewed sense of our Heavenly Father's mercy and goodness, be enabled to offer the tribute of worship and the sacrifice of praise.

2. This is the important purpose of our assembling together in silence ; and though, at times, there may be amongst us but little vocal ministry, or even none, let not this produce any abatement of diligence in the duty. Vocal ministry, in the life and power of the gospel, is a great favor to the Church ; but the distinguishing excellence of the Gospel is the immediate communication with our Heavenly Father, through

the inward revelation of the spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such, as to demonstrate, that they are earnest in waiting upon, and worshiping God, in Spirit; that serious tender hearted inquirers, may be encouraged to come and partake, in our assemblies, of that inward, spiritual refreshment and consolation which the Lord is graciously pleased to impart to the souls of such as are humbled in His sight, and approach His presence with reverence and love.

3. It is directed, that those who come late to meeting, or when there fall asleep, or are restless, or do not stay in the meeting but go forth unnecessarily, or otherwise demean themselves on those solemn occasions unbecoming our Holy profession, be tenderly treated with, and seasonably admonished; and that Friends who are exercised in the discipline pay early attention, in the love of the gospel, to such as neglect the attending of our religious meetings, a willful negligence in this respect being a manifest evidence of ingratitude to the Divine Author of all

our mercies, and contrary to the practice of the primitive believers in Christ, and of our religious testimony.

4. It is further desired that Friends endeavor to keep their children and such members as are under their care to a constant, seasonable, and orderly attendance of meetings, both on First-days and on other days of the week; instructing them, as the ability may be received, to wait, in stillness, upon the Lord, that they may receive a portion of His spiritual favor; and, from the tendering influences of His holy spirit, be engaged, in heart and mind, to walk worthy of so great grace; and, in a holy zeal for his honor, submit to bear the cross, and become dedicated witnesses for him among men.

M E M O R I A L S .

INASMUCH as the commemoration of the lives of the righteous may prove an incentive to the living to imitate their virtues, should any Monthly Meeting, upon due consideration, believe that it would be profitable to prepare a memorial concerning a deceased member, such memorial is to be sent to the Quarterly Meeting, where it is to be further considered; and, if approved, is from thence to be forwarded to the Representative Committee, in order for inspection and approbation, previously to its being laid before the Yearly Meeting.

MINISTRY.

1. LET us keep in remembrance that it is only under the immediate teaching and influence of the Holy Spirit that acceptable worship is performed, and a true gospel ministry supplied; that this pure and powerful influence, in vessels prepared and sanctified by the Divine hand, is the essential qualification to that work. We also believe that the giving and receiving of a stated and continued salary as a Minister to be contrary to the Spirit and freedom of the Gospel of Jesus Christ, and, therefore, dangerous to the cause of true righteousness, working as a hindrance to the faithful minister, and a great temptation to such as are not thoroughly grounded upon the Rock, Christ, the Spiritual Son and power of God in the soul. We do not question the propriety, however, of supplying whatever is necessary for the fulfillment of any Gospel service. Yet we consider the gift of the ministry

to be of so pure and sacred a nature that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary consideration. And, seeing that this gift of the Holy Spirit cometh from God only, the Ministry ought not, in our apprehension, to be demanded at stated times of human appointment; but it should be exercised in that ability which God giveth on the occasion, and which He graciously renews from time to time. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of our Lord, "Freely ye have received, freely give." Matt. x, 8.

2. Where any of our members are so regardless of this testimony as to contribute to the support of a paid Ministry, they ought to be tenderly admonished, to convince them of their error; such conduct being opposed to our testimony for the free Ministry of the Gospel, which is "without money and without price;" after which, further action in any case shall be left to the discretion of the Monthly Meeting.

MINISTERS AND ELDERS.

1. PERSUADED, as we are, that gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolic charge:—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified." 1 Peter iv, 10, 11. Holding it, therefore, to be a doctrine truly Christian that the Spirit of God is the fountain of all true knowledge in relation to that duty which we owe to Him, and to one another, we earnestly exhort those amongst us who apprehend that they are called to the ministry of the gospel, in their public services especially, to attend closely to their several and peculiar gifts; waiting for that Divine ability by which they may faithfully and availingly minister the Word.

2. We also desire, with earnest solicitude, that those who are placed in the important department, as elders in the church, may evince a correspondent qualification rightly to judge of the ministry, and manifest a concern for the support of our religious testimonies, and the preservation of our Discipline, as well as for the advancement of truth and righteousness; such, being clothed with Christian meekness and wisdom, may rebuke with authority, and therein will be realized that expression of the royal Psalmist: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil." Psal. cxli, 5.

3. Ministers and elders, thus united, become useful to each other, and are as nursing fathers and mothers in the church, particularly to those who are young in the ministry; for this class we earnestly desire that they may, with all care and diligence, be advised and admonished; and if occasion appear, reproved in a tender and Christian spirit; let them also be exhorted frequently to read the Holy Scriptures, and earnestly attend to the spirit of truth, which alone can

open the mysteries contained in them. Ministers thus abiding in a simple and patient submission to the will of God, and keeping to the openings of Divine life in themselves, may witness a growth in their gifts; and will also be preserved from extending their communications further than they find the power of Truth to accompany them.

4. As the occasion of our religious meetings is solemn, a care should be maintained to guard against anything that would tend to disorder or confusion in them; when any think they have aught against what is publicly delivered, they should speak to the party privately; and if any shall oppose a minister in his or her preaching or exhortation, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed has been disapproved by the Monthly Meeting.

5. Every Monthly Meeting is to select two or more Friends, of each sex, to sit with the ministers; and they together are to compose a meet-

ing, to be denominated a Preparative Meeting of ministers and elders. Care should be taken that those chosen for this service be prudent, discreet Friends, and that they duly discharge the trust reposed in them.

6. Monthly Meetings are enjoined to appoint committees for the purpose of proposing Friends for the Station of Elders, at least once in three years; and when the nomination is approved by the Monthly Meeting, a minute should be made expressive thereof, and their names forwarded to the Quarterly Meeting of Ministers and Elders, which shall receive and record them as members, and they shall be so considered until their successors are appointed.

7. Monthly Meetings are to inform the Quarterly Meeting of ministers and elders when an Elder is released from that station.

8. Ministers and Elders should be excused from acting on committees to propose the names of Friends to serve as Elders.

9. Certificates of removal are not to convey the right of eldership; but the division of a Monthly Meeting is not to render the reappoint-

ment of elders necessary. When a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a Select Meeting within each of those Monthly Meetings, the members in both shall continue to compose one Preparative Meeting until the number shall be sufficient to compose two.

10. When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of ministers and elders apprehends that it is seasonable the subject should claim the attention of the Monthly Meeting for Discipline, of which the person is a member, they are at liberty to mention the matter therein; and if the Monthly Meeting of men and women Friends, after deliberate consideration, should unite in believing that a gift in the ministry has been committed to him or her, a minute, expressive thereof, signed by the clerks, should be forwarded to the Quarterly Meeting of ministers and elders; where the case being carefully considered, and the sense of the Monthly Meeting concurred with, information should be furnished to the Preparative Meeting of min-

isters and elders and to the Monthly Meeting to which such Friend belongs, of the judgment of the Quarterly Meeting of ministers and elders therein. And until the approbation of the Quarterly Meeting of ministers and elders is obtained no such Friend is to be permitted to sit in the meetings of ministers and elders, nor be allowed to travel abroad as a minister. When an approved minister apprehends it to be a duty to travel in the service of truth, beyond the limits of his or her Quarterly Meeting, such are to open their prospect in the men's and women's Monthly Meeting to which they belong, and obtain a certificate or minute of their unity and concurrence, directed to Friends within the parts proposed to be visited. And it is required that when the service is accomplished the said meeting be informed thereof, and the minute or certificate returned without unnecessary delay.

11. No ministers are to appoint a meeting, either within or beyond the limits of the Quarterly Meeting to which they belong, without the concurrence of their respective Monthly Meetings, unless to wait for the approbation of the

Monthly Meeting appears to interfere with the proper time for appointing such meetings; in which case the approval of one or more of the Elders of the Monthly Meeting of which he or she is a member, or of those of that within the compass of which such appointment is proposed, may be accepted as a sufficient privilege.

12. When any minister is concerned to make a religious visit, either within or beyond the limits of the Yearly Meeting, and has obtained a certificate for that purpose, it must also be laid before the Quarterly Meeting; and if the concern is concurred with, an endorsement must be entered upon the certificate, and signed by the clerks.

13. In all cases where certificates are granted for Friends concerned to travel in the service of the ministry, the meeting last engaged in deliberating upon the subject is to take due care that such be provided, if necessary, with suitable companions and the needful accommodation for the comfortable accomplishment of the journey.

14. The ministers and elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly

Meeting may direct, in the capacity of a Preparative Meeting of ministers and elders; when, after a time of retirement, the queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing; which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of ministers and elders by two or more Friends, to be mentioned in the report as representatives; here also, if in the course of inquiry any deficiency has appeared care should be taken that it be remedied.

15. And in the Quarterly Meetings the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings, the state of the members is to be considered, that, where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those answers, comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of ministers and elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read

with the answers from the several Quarters; and the state of this part of the society as reported, being considered advices adapted thereto, may, if requisite, be issued to the subordinate Select Meetings. Here, all such ministers as apprehend they are required to go in truth's service beyond the sea, after obtaining a certificate of the concurrence of the Monthly Meeting, endorsed by the respective Quarter, are to communicate their prospects of duty relative thereto, and produce the said certificate, and if, upon mature consideration, the same is united with by the said meeting of ministers and elders, a certificate thereof, signed by the clerk, should be granted.

16. None of the said meetings of ministers and elders are in any wise to interfere with the business of any meeting for Discipline; nor is the Yearly Meeting of ministers and elders to suffer its adjournments to interfere with the sittings of the Yearly Meeting for Discipline.

17. Friends who are not members of the Meeting of ministers and elders, but who are traveling with minutes from their Monthly Meetings,

as companions of ministers, may have the privilege of sitting in such meetings; and nothing herein contained shall be so construed as to prevent the Meeting of ministers and elders from allowing any Friend to sit with them who may express a desire to do so.

18. And, finally, if any member of our Meetings of ministers and elders shall, at any time, be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burthensome and the subject of uneasiness, yet not so as to be under the care of a meeting for Discipline on that account, or for misconduct, it is advised that a timely and tender care be extended to such person according to gospel order; first, by concerned individuals; and then by the Preparative Meeting of ministers and elders to which he or she may belong: should these labors prove unavailing, report of the case should be made by that meeting to the Quarterly Meeting of ministers and elders, where a few Friends should be deputed to assist the Preparative Meeting in a further extension of labor with the party; if

this also prove unavailing, and, on report thereof to the said Quarterly Meeting it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline of which the party is a member, and left under its care: and he or she ought, from that time, to refrain from attending any Meetings of ministers and elders until again recommended or appointed as at first.

MODERATION AND TEMPERANCE.

1. It is a consideration claiming our serious regard, that our worthy ancestors, having their views directed towards an enduring inheritance, and their affections established upon things above, sought not after the splendor of this world. In minds thus bent upon seeking a more glorious inheritance the love of this world had but little influence, and they were conspicuous examples

of temperance and moderation. A defection from this simplicity of heart and heavenly mindedness, leading into the inordinate love and pursuit of the things of this world, hath prevailed with too many amongst us, and produced the fruits of pride and ambition. These have introduced many imaginary wants, from which our ancestors were preserved by their simplicity. To satisfy these wants, some have been drawn to enter into a larger extension of trade and commerce than they had capital or ability to conduct. Vain ambition, and an emulation inconsistent with the truth, have led many into extravagant expenses. Reduced by these means, in their circumstances, yet unwilling to lessen their appearance in the world, some have resorted to improper methods to procure a temporary support, which have frequently ended in failures and bankruptcies.

2. We hold it to be an indubitable truth, that moderation and temperance are inseparable from the Christian religion; and we affectionately beseech our members to abstain from all appearance of evil in relation thereto, particularly as

respects the use of intoxicating liquors of every description, as a drink. Is it not affectingly to be observed that a baneful excess in drinking intoxicating liquors is prevalent amongst many of the inhabitants of our land? How evident are the corrupting, debasing, and ruinous effects consequent upon the importation, distillation, and retailing of them; whereby intemperance is greatly encouraged, to the impoverishing of many, the distempering of the constitution and understanding of many more, and increasing vice and dissoluteness in the land; with which many religious minds have long been painfully exercised.

3. It is earnestly desired that Friends may be induced to allow the affecting importance of this evil religiously to impress their minds; and Monthly Meetings are directed to labor in the spirit of love, in order to convince those of our members of the impropriety of their conduct who may be engaged in importing, manufacturing, vending of, or trading in, intoxicating liquors as an article of drink, or who use it as a drink themselves, or offer it for that purpose to others.

Our members are also enjoined against permitting property, owned or controlled by them, to be used for any of the above named purposes.

If, after Monthly Meetings shall have patiently labored with such as continue in either of these practices, they cannot be prevailed upon to desist from the same, such meetings are left at liberty to disown them.

Friends are earnestly advised to abstain from, and to discourage, the cultivation and sale of tobacco, as well as the pernicious habit of using it.

Our youth, in an especial manner, are earnestly exhorted to refrain from this unnecessary practice, which is so liable to become habitual and injurious to health.

O A T H S .

1. OUR testimony against the imposition of oaths is founded upon the immutable basis of Eternal Truth, and is sustained by the following express and positive command of the Author of the Christian religion, viz: "Ye have heard that it hath been said, by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil." Matt. v, 33 to 37.

2. This testimony, we also find, was clearly held up and emphatically enjoined by the apostle, James, upon his Christian brethren: "But

above all things, my brethren," says he, "swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." Jas. v, 12.

3. Believing, therefore, that no sophistry or argument can invalidate prohibitions thus clear and positive, we are bound religiously to regard them; and whilst we feel gratitude for the continuance of that indulgence by which our affirmation is accepted, let us evince our sincerity in relation to this testimony by faithfully maintaining it.

4. And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor towards them; and if they cannot be prevailed upon to give the necessary satisfaction, such should be disowned.

5. We also believe that a proper regard to the obligations of this testimony would lead our members to endeavor to procure persons as witnesses to instruments of writing, who will attest them by affirmation.

O V E R S E E R S .

1. It is the recommendation and desire of the Yearly Meeting, as productive of very beneficial consequences to society, that in every Monthly Meeting a proper number of judicious men and women Friends, belonging to each of the Particular or Preparative Meetings, be appointed to the station of overseers within the same; whose duty it shall be to exercise a vigilant and tender care over their fellow-members, that if anything repugnant to the harmony and good order of the Society appears amongst them, it may be timely attended to. And to prevent the introduction of all unnecessary and premature complaints into meetings of business, it is advised that if any member shall have cause of complaint against another it be mentioned to the overseers, who are to see that the party complained of has been treated with according to gospel order, previously to the case being reported to the

Preparative or Monthly Meeting. And it is desired that in treating with any it be done in meekness and love, patiently endeavoring to instruct and advise them, which, if ineffectual, the Preparative Meeting should be informed thereof, that, if needful, the case may then be laid before the Monthly Meeting, of which notice should be given to the party when it can be conveniently done.

2. It is further recommended to our Monthly Meetings that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward, to the improvements of their gifts, other Friends on whom a concern for the welfare of the Society may rest. And we tenderly exhort all our members who may be rightly called to this or any other service of the church not hastily to excuse themselves therefrom, but seriously to consider the advice of the apostle: "Feed the flock of God, which is among you; taking the oversight thereof, not by constraint, but willingly; nor for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock."

PARENTS AND CHILDREN.

1. As, next to our own souls, our offspring are the very immediate objects of our care and concern, we entreat all who are parents, or governors of families, that they lay to heart the great and lasting importance, to the youth, of a religious education. This would lead them to be solicitous that their tender and susceptible minds may be impressed with virtuous principles and a just sense of the Divine Being, His wisdom, goodness, power and omnipresence. They should be concerned to impress them with just sentiments in relation to the vanity and fallacy of merely transitory enjoyments; directing them to seek after that peace and serenity of mind attendant upon true religion, as the pearl of great price.

2. The importance of an early instruction in the law of righteousness is set forth with peculiar strength, clearness, and solemnity, in Deut. vi, 4, &c.: "Hear, O Israel, the Lord our God is one

Lord; and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We know that virtue does not descend by lineal succession, nor piety by inheritance, yet we trust that the Almighty graciously regards the sincere endeavors of those parents whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them, in your meetings, your families, and employments. Keep them, while young, out of vain fashions, corrupt customs, and unprofitable conversation; laboring to convince their young and tender minds of the propriety of restraint when necessary; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against the reading of licentious publications and of plays and romances of a nature prejudicial to the promotion of Chris-

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tianity ; likewise, against pernicious diversions which have a tendency to draw the incautious mind from a sense of religious duty, bring it into a state of alienation from the Divine life, and deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

3. In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear young people, that “the fear of the Lord is the beginning of wisdom.” Take the advice of godly parents, guardians, and friends ; ever remembering that children ought to obey their parents in the Lord ; and that disobedience therein is a breach of the moral law, and is always offensive in the Divine sight.

4. With tender solicitude we press it upon you :—flee from everything which may have a tendency to despoil you of your innocence, and to render your minds less obedient to that holy influence which your enlightened judgment demonstrates to be truth. We beseech you, attend to this Heavenly Instructor, and dutifully yield

to the correspondent tender advice of your friends. Shrink not from the cross of Christ, in your garb, language or manners, but, through a subjection of your wills to the Divine will, in these, and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship; that you may be instructive examples to serious inquirers after Truth, and not of those, who, under a profession thereof, are preferring their own evil ways, and turning others aside from the footsteps of its followers.

5. When the pious exercise of parental care and authority is disregarded, and any of our youth, departing from that simplicity correspondent with our profession, have obstinately run into and copied after the vain and extravagant fashions of the world, in their dress and address, and have also exposed themselves to the corrupting influence of evil company, and a consequent irregularity of conduct, such ought to be timely and tenderly expostulated with, to convince them of the dangerous tendency of their conduct; and, if they cannot be prevailed on to amend their ways, they ought to be treated with by the re-

spective Preparative or Monthly Meetings, as in other cases of offense; and if, after due labor and forbearance, they prove irreclaimable, they may be disowned.

6. And if any parents in membership with us willingly indulge their children, or youth under their care, in such extravagance and excesses, they ought to be treated with on that account. It is our desire that Friends may bring up the youth under their care in habits of industry, placing them, when practicable, with exemplary members of the Society, for instruction in such occupations as are consistent with our religious principles and testimonies; so that they may be preserved in a becoming conduct and demeanor. Also, that those whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable as to remove every plausible reason for placing them with those not in membership with us.

PLAINNESS.

1. LET moderation, simplicity and utility be our principal motives, and not to conform to vain and changeable fashions; though we may occasionally adopt alterations which appear convenient or useful. This is a principle, the propriety of which, we apprehend, no serious Christian will deny; and whilst, in ages of pride and extravagance in dress, the adoption of this rule may make us appear singular, yet in relation to us this singularity is not without its use. It is in some respects like a hedge about us, which, though it does not make the ground enclosed rich and fruitful, yet it frequently prevents those intrusions by which the labor of the husbandman is injured or destroyed.

2. The conduct which our society has adopted in this respect is supported by many passages in Holy Writ. "Be not conformed to this world:

but be ye transformed, by the renewing of your minds," was the advice of the Apostle to the Christians who dwelt at the seat of Roman grandeur and luxury. And again, in relation to woman: "I will," says he, "that women adorn themselves in modest apparel." The apostle Peter, also, is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price: for, after this manner, in old time, the holy women also, who trusted in God, adorned themselves."

3. It is, however, highly important to maintain more than the form of godliness; and, whilst we avoid a conformity to this world, it is necessary we should be careful to seek after that Divine power by which we may be transformed by the renewing of our minds, and prove what is that good and acceptable and perfect will of God.

4. In our address, also, we differ from the world in several respects, such as our using the singular number in speaking to a single person ; our disuse of the appellation of master, mistress, &c., in a complimentary manner, to those who do not stand in these relations to us ; and our calling the months and days of the week by their numerical names, instead of those which are derived from the heathen deities, etc. From these and other erroneous and corrupt practices the Spirit of Truth, in which we profess to believe as guiding into all Truth, led our predecessors in religious profession, and we believe will lead us as we faithfully follow it. Our conduct in these respects is supported by the examples furnished in Holy Writ, as well as by the simplicity and reasonableness of it.

5. The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, the application of the singular number to a single person is both more correct and more perspicuous, to say nothing of its consistency with that form of

sound words recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless, it is not by reason and propriety alone that our conduct in these things may be supported. The practice and precepts recorded in the Scriptures also justify our conduct. It was, no doubt, in allusion to the complimentary, and not to the proper use of the appellations of Rabbi, Father and Master, that our Lord prohibited the practice amongst his followers. Speaking of the disposition of the Scribes and Pharisees, He says, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi; but be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren; and call no man your father upon the earth, for one is your Father, which is in Heaven; neither be ye called master, for one is your master, even Christ."

6. Friends have always, as a people, avoided the use of the customary titles for the months of the year and days of the week; originally

because they were mostly adopted in honor of mythical deities or idols, and because the few numerical names were no longer correct.* While there is, at the present time, no purpose of deification or superstition regarding the use of the usual terms, nor any reason of this character why we should not use them as well as the names of planets chosen in the same way, we think the simplicity and truthfulness of our numerical titles for the months and days fully justify us in maintaining our distinct language in these cases; and, therefore, advise our members to adhere to the custom, as a testimony to the correct principles upon which we believe it to be founded.

7. From religious scruples, also, we cannot bow the body and take off the hat in order to express our respect to man. The reason for this is that it is a token of reverence, enjoined and used in our solemn approaches to the Supreme Being, when exercising the religious duties of preaching or prayer. On this account, and not from any

* See Appendix.

disrespect, we think it right not to confound this solemn act of reverence to the Almighty with the marks of respect to our fellow-creatures. True civility and due respect may be better shown by conduct than by compliments, and we are far from desiring to dismiss those social duties from our attention and regard in our salutations.

8. We, therefore, tenderly exhort all, seriously to consider that plainness and simplicity which the Gospel enjoins, and to manifest it in their habits, speech and deportment. A declension herein, we fear, is attended with hurtful consequences, in opening the way for some of our youth more easily and unobservedly to attend places of public resort, for the exercise of sports, plays and other pernicious diversions, from which truth taught our ancestors, and still teaches us, to refrain.

9. We also tenderly advise that Friends take heed that they adhere to plainness of speech, without respect of persons; and that they do not mar their testimony by varying their language according to their company. The apostle can-

tions this when he admonishes Timothy, "that the deacons be grave and not double tongued;" plainly importing that it is inconsistent with the gravity of the Gospel.

P O O R .

1. As mercy, compassion and charity are eminently required by the Gospel, it is desired that the condition of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them in such business as they are capable of. To defray the expenses which their support, and the education of their children, will necessarily occasion, it is recommended to each Monthly or Preparative Meeting of men and women Friends to be liberal in subscriptions for raising and continuing funds for these purposes. And, in the exercise of this benevolent care, it is desired that we may always

guard against unnecessarily exposing the names or situation of our fellow-members. Those who require pecuniary aid ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment; remembering that it is said, "in the multitude of counsellors there is safety." Prov. xi, 14.

2. Where there is an obstinate refusal to conform to such advice, committees are to be governed, in the distribution of the intended liberality, by a prudent discretion.

PROPERTY AND CASH FUNDS.

1. A cash fund having, by experience, been found useful for the exigencies of the society, it is desired by the Yearly Meeting that the same be occasionally renewed by a collection from each Quarter, in the proportions which may, from time to time, be determined by the Yearly Meeting; and that it be continued in the hands of the treasurer appointed by the meeting, and be subject to be drawn out by its direction, or by the Representative Committee, as may be required.

2. Monthly or Preparative Meetings are also directed to raise and keep a fund, to be used for such purposes as their respective occasions may render necessary.

3. Quarterly, Monthly and other meetings are directed to make proper examinations into the titles of meeting houses, burial grounds and other real or personal property, the possession or

custody of which has been vested in Trustees, or otherwise, for the use of said meetings or of our members; so that in the event of the death or disability of such Trustee, or from any other cause vacancies may occur, the same may be filled by the appointment of others, so that all difficulties in the future possession or custody of any property may be avoided.

It is also directed that all Quarterly or other meetings of record keep accurate accounts of all trusts and conveyances of property, and deposit the evidences of the same in some safe place.

We believe there is no place so suitable to deposit these valuable records as in the fire-proof vault provided by the Yearly Meeting for that purpose, and Friends are advised to place all such books, title papers, and other documents of interest as are not in use, under the care of the custodian appointed by the Representative Committee.

Q U E R I E S.

1. IN order that the Yearly Meeting may be clearly informed of the state of Society, the following Queries are directed to the subordinate meetings; and, in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimonies, but also to impress upon the minds of our members a profitable individual examination of themselves, how far they act consistently with their religious profession; and, likewise, to excite elders, overseers, and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition, when necessary.

2. It is concluded that the following twelve queries be read, deliberately considered and answered, in each Preparative and Monthly Meeting, once in each year, in order that an explicit

account may be conveyed, in writing, to their Quarterly Meetings next preceding the Yearly Meeting, and from thence an account is to be forwarded to the Yearly Meeting.

3. Also, that the first, second and ninth, of those queries, be read and considered, and explicit written answers to them be prepared, in the two Quarterly Meetings preceding the one before mentioned, and also in the Preparative and Monthly Meetings which report to those Quarters. But none of the queries are to be read or answered in the Quarterly Meetings for Discipline which immediately succeed the Yearly Meeting; nor in the Preparative or Monthly Meetings which report to them.

4. And, further, it is not obligatory on meetings to read any other of the queries than such as are to be answered. Nor is the reading and answering of them enjoined on any Preparative Meeting where the members of that and the Monthly Meeting are the same.

5. First Query. Are all meetings for Worship and Discipline duly attended? Do Friends

avoid unbecoming behavior therein? And is the hour of meeting observed?

6. Second. Do Friends maintain love towards each other becoming our Christian profession? Are tale-bearing and detraction discouraged? And when differences arise are endeavors used speedily to end them?

7. Third. Do Friends endeavor by example and precept to educate their children in plainness of speech, deportment and apparel? And are all other children in Friends' families suitably provided for? Do they guard them against pernicious reading and from corrupt conversation? And are they encouraged frequently to read the Holy Scriptures?

8. Fourth. Is our testimony against intoxicating liquors maintained agreeably to our Discipline? Do Friends avoid frequenting taverns, or attending places of diversion? And do they observe moderation and temperance on all occasions? Are they careful to discourage the cultivation and use of tobacco?

9. Fifth. Are the circumstances of those of our members who may appear likely to require aid inspected, and is relief afforded?

10. Sixth. Do Friends maintain a faithful testimony in favor of a free Gospel Ministry, resting upon Divine qualification alone?

11. Seventh. Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage? Are they just in their dealings, and punctual in complying with their engagements? And when failures occur, or reasonable grounds for fear in these respects are given, is due care extended to them agreeably to our Discipline?

12. Eighth. Do Friends bear a testimony against oaths, military services, clandestine trade, prize goods and lotteries; and also against all forms of oppression?

13. Ninth. Is care taken to deal with offenders seasonably and impartially, and to evince to

those who will not be reclaimed the spirit of meekness and love, before they are disowned ?

14. Tenth. Is due care taken to keep a regular record of births, deaths and membership ?

15. Eleventh. What new meetings have been settled in the past year, and what discontinued ? What changes have been made in the times or places of holding any of them ? What additions have been made to membership during the year by births, certificates or convincement, and what loss in membership and from what causes ?

16. Twelfth. Are Friends careful, as far as practicable, to place their children for tuition under the charge of suitable teachers in membership with us ?

GENERAL ADVICES.

It is further desired that in the Preparative and Monthly Meetings in which all the foregoing queries shall be read and answered, the following advices may also be read, with a suitable pause after each of them, in order that those present may be excited to a consideration whether there be any occasion for an extension of care in these respects in relation either to themselves or others.

FRIENDS ARE ADVISED:—

1. To observe due moderation in the furniture of their houses, and to avoid superfluity in their manner of living.
2. To attend to the limitations of Truth in their temporal business.
3. To be careful to place their children amongst Friends, preferring those whose care and example will be most likely to conduce to their preservation.

4. To inspect the state of their temporal affairs once in the year, and to make their wills whilst in health.

5. To apply for certificates when about to remove, and to pay proper attention to those coming from other places who appear as Friends, without producing certificates.

6. It is further recommended, that when occasions of uneasiness appear in any, such may be treated with in privacy and with tenderness, before the matter be communicated to another; thus the hands of those concerned in the further exercise of the Discipline will not be weakened by a consciousness on their part of a departure from the true order of the Gospel.

7. Also that friends endeavor to manage the affairs of our meetings in meekness and wisdom, with mutual forbearance and love to each other, laboring to maintain the "unity of the spirit in the bond of peace."

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

It is directed that of the following four Queries, formed for the use of the meetings of ministers and elders, the first three be read and distinctly answered in writing three times in the year by each Preparative Meeting of that body, to its respective Quarterly Meeting; and that all the said four queries be in like manner read and answered by the Preparative to their Quarterly Meetings next preceding the Yearly Meeting of ministers and elders, in order that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

Q U E R I E S .

1. Are ministers and elders diligent in the attendance of meetings for worship and discipline? And do they encourage their families to that religious duty?

2. Are ministers, in the exercise of their gifts, careful to wait for Divine ability ?

3. Are ministers and elders in unity one with another, and with the meetings to which they belong, manifesting a religious concern for the advancement of Truth and the support of our discipline ?

4. Are ministers and elders good examples in uprightness, temperance and moderation ; and careful to educate their families in plainness of dress and simplicity of manners, becoming our religious profession ?

ADVICES TO MINISTERS AND ELDERS.

1. It is also desired that the following advices be deliberately read in each subordinate select meeting, at least once in each year.

2. Let all in their testimonies be cautious of using unnecessary preambles, and of asserting, too positively, a Divine impulse; the baptizing power of Truth accompanying their words being the true evidence.

3. Let all read the Holy Scriptures frequently; and be careful neither to misquote nor misapply them.

4. Let ministers be careful how they enter upon disputed points in their testimonies, or of making such objections as they do not clearly answer.

5. Let all be cautious of interrupting the solemnity of meetings by unnecessary additions towards the conclusion.

6. Let all be careful not to hurt their service by tones, avoiding all affectation and those gestures which do not comport with Christian gravity.

7. And lastly, let all dwell in that which gives ability to labor successfully in the church of Christ; adorning the doctrine they deliver to others, being examples of the believers in word, in conversation, in charity, in spirit, in faith, and in purity.

REPRESENTATIVE COMMITTEE.

1. IN order that the Yearly Meeting, with its several branches, might be properly represented during the recess thereof, a meeting was instituted, in the year, 1778, by the name of the "Meeting for Sufferings;" which was changed, in the year 1870, to "the Representative Committee." That Committee is to be constituted as follows:

Each Monthly Meeting is directed to forward, through its Quarterly Meeting, with the annual report to the Yearly Meeting, the name of a suitable member of each sex, who, with fifteen members of each sex to be appointed by the Yearly Meeting, shall constitute this Committee for the ensuing year, or until their successors are appointed. They shall meet and organize at such time and place as the Yearly Meeting may direct, and may also meet on their own adjournments, or when called at the request of not less than four of their number, and notice for this

meeting should, if practicable, be given to all the members by the clerk of the Committee.

2. The said Committee shall keep full and correct minutes of all its proceedings, and annually lay them before the Yearly Meeting.

3. No less a number than twelve of the members shall constitute a meeting capable of transacting business.

4. The said Committee is not to interfere with any matter of faith or discipline which may not have been determined by the Yearly Meeting.

5. It is, in general, to represent the Yearly Meeting, and to appear on its behalf in cases where the interests or reputation of our religious Society may render it needful.

6. To take the oversight and inspection of all writings proposed to be printed, relative to our religious principles or testimonies, and to promote or suppress the same at their discretion; also, to print and distribute any writings already published by the Society, or which may be offered for their inspection and be approved; and, in all cases where expenses are incurred in the execution of the duties assigned them, they are

to draw on the treasurer of the Yearly Meeting for such sums as may be necessary.

7. To inspect and ascertain titles to lands or other estates belonging to any of our meetings; also to attend to the appropriation or disposition of charitable legacies and donations, or to give such advice respecting the same as may appear necessary.

8. To receive from the several Quarterly Meetings their annual accounts of sufferings and such memorials concerning deceased Friends as those meetings may have concurred with, that, when examined and approved, they may be laid before the Yearly Meeting.

9. To extend such advice and assistance to any individuals under suffering for our testimonies as their cases may require, and, if necessary, to apply to the government, or persons in authority, on their behalf.

10. To correspond with such other similar bodies as are, or may be established by any other Yearly Meeting of our religious Society.

11. Approved ministers and members of any other Representative Committee may be permitted to attend its sittings.

RESIGNATIONS.

WHEN members of our Religious Society shall desire to relinquish their right of membership, they are at liberty to offer the same, in writing, directed to the Monthly Meeting of which they are members; the Meeting to use discretion as to appointing a committee to visit them; said Meeting taking care to enter the information on its minutes, and inform the parties of the result.

S C H O O L S .

THE important subject of the education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for many years engaged the attention of the Yearly Meeting, and advices having, from time to time, been issued to the several subordinate meetings, it is renewedly desired that Quarterly, Monthly and Preparative Meetings may be excited to proper exertions for the establishment and support of schools ; there being but little doubt that as Friends unite and cherish a disposition of liberality for the assistance of each other in this interesting work, they will be enabled to make such provision as would encourage well qualified persons to engage in this arduous employment ; for want of which, it has been observed, that children have sometimes been committed to the care of persons of doubt-

ful character and corrupt minds, by whose example and influence they have been betrayed into principles and habits which have had an injurious effect on them through life. It is, therefore, indispensably incumbent on us to guard against this danger, and endeavor to procure tutors of our own religious persuasion; who may not only be capable of instructing them in useful learning, to fit them for business in relation to temporal concerns, but to train them up in the knowledge of their duty to God, and one towards another.

S C R I P T U R E S ,

OF THE OLD AND NEW TESTAMENTS.

THE Holy Scriptures being the external means of preserving and conveying to us an account of things most surely believed, concerning the coming of Christ our Lord, in the flesh, and the fulfilling of the promises relating thereto, it is the earnest concern of the Yearly Meeting to press upon Friends a diligent acquaintance with the sacred records; and that parents and heads of families would, both by example and advice, impress upon the susceptible minds of the youth a reverent esteem for the doctrines and precepts of the Christian religion contained therein; inducing them to believe that the same experience of the work of sanctification, through the operation of the spirit of God, to which the Holy Scriptures abundantly bear testimony, has been

and is to be witnessed by believers in all generations. Our dear youth, thus educated in the belief of these important truths, may be prepared to receive the spiritual appearance of God in their hearts, according to our holy profession.

T A V E R N S .

1. It is the concern of the Yearly Meeting to caution our members to avoid the frequenting of public places at which intoxicating liquor is sold, and other places of unprofitable resort, in order that they may not be exposed to evil company and demoralizing conversation, or be betrayed into the use of intoxicating liquors, by which many have been corrupted, both in principle and practice, to the ruin of themselves and their families. And, if any be in danger on these accounts, it is desired that they be timely and tenderly treated with, in order to convince them thereof.

2. Friends are earnestly advised not to promote, in any manner, the establishment of public houses, or engage therein as a means of gaining a livelihood, unless such be conducted in a manner to the exclusion of the sale or use of all intoxicants upon the premises.

TESTIMONIES

OF DENIAL AND ACKNOWLEDGMENTS.

1. It is the judgment of the Yearly Meeting, that offenders under dealing, or who may be disowned, and who incline to acknowledge and condemn their offences, shall do the same in writing; which ought to be shown, if under dealing, to the committee appointed in their case; or if disowned, to the overseers. And if the purport be judged suitable, it may be forwarded to the Monthly Meeting, which is to consider the case, and appoint two or more Friends to inform the party of the result.

2. In all cases those who are under dealing for offences, and who offer acknowledgments to Monthly Meetings, ought to particularize in such offerings the matter or matters charged upon them.

3. And in relation to acknowledgments from those who have been disowned, the ground upon which they ought to be accepted, being a belief on the part of the Monthly Meeting of their sincerity and contrition, when these are apparent, it is not expedient to oblige such to recite the particular misconduct with which they have been charged, and which has been specified in testimonies of denial against them.

4. When disowned persons remove without the verge of the Monthly Meeting of which they had been members, and become concerned to be again united to the society, they may make application to the Monthly Meeting within the compass of which they reside, giving information of their disownment and by what Monthly Meeting; of the particular occasion of disownment such Monthly Meeting is not enjoined to inquire. But if, upon noticing the application, the Month-

ly Meeting believes in the sincerity of such individuals, and finds nothing to prevent, inquiry must be made of the Monthly Meeting by which the applicants have been disowned, provided such Monthly Meeting exist, concerning its consent to the reception of such persons, and after information that nothing appears to obstruct, such applicants may be received.

5. In all cases when a Monthly Meeting apprehends itself under a necessity to disown members, it is desired that such members, if their situation will admit of it, be previously informed thereof; and when a testimony of disownment is issued against them, a copy should be offered to the parties testified against, with information of their right of appeal.

T R A D E .

1. It being evident that where the manifestations and restraints of the spirit of Truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements. But, because an inordinate love and pursuit of worldly riches often betray those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of Truth in the heart, we affectionately desire that the counsel and promise of the blessed Jesus, to His followers, may be borne in remembrance by us : "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

2. The Yearly Meeting, being earnestly concerned that the service of our religious society may not be obstructed, nor its reputation dis-

honored, by any imprudence of its members in their worldly engagements, recommends to all that they be careful not to venture upon business they do not understand, nor to launch into trade beyond their abilities, and at the risk of others; but that they bound their engagements by their means; and when they enter into contracts or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfill them, that no occasion of reproach may be given to Truth and the Society.

3. We particularly exhort that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprises, but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession: whereby many disappointments and grievous perplexities may be avoided, and that tranquility of mind obtained which is indispensable to the right enjoyment even of temporal things. And it is advised that when any amongst us err, or are in danger of erring, in these respects, they be timely and faithfully admonished.

4. It is further recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate that they may at any time easily know whether they live within the bounds of their circumstances or not; and in case of death that these may not be perplexing to survivors.

5. If any of our members be complained of for withholding a just debt, they should be tenderly urged to payment; and, if this be unavailing, they should be treated with as in other cases of disorderly conduct, and disowned; but if any appear unable to satisfy their creditors, they should be advised to call them together, without loss of time, and submit the state of their affairs to their inspection, when, if the creditors apprehend a surrender of the debtors' effects to be necessary they ought to consent; and if they refuse, the Monthly Meeting of which they are members should be informed thereof; when, if the parties still persist in refusing, they should be disowned without too long delay.

6. But, however, if any in such difficult circumstances manifest an honest intention, and

shall offer all their property to their creditors without preference, let compassion and aid be extended to them as brethren, objects of Christian charity. Having done what they could, no more for the present can be justly expected from them. Yet, if persons so failing in their circumstances should at any time thereafter be favored with ability to pay off their deficiencies, justice will require it of them, notwithstanding a legal discharge may have been obtained. This is, however, not meant to furnish any with a pretext for advancing such claims while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is arrived at.

7. And where Overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and, if it

appear requisite, advised to call their creditors together without delay; and if, notwithstanding this advice, such persons still persist, and run into embarrassment, to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong ought to be timely informed, and proceed to deal with them according to our rules. When, if this labor also proves ineffectual, a testimony of denial may be issued against them.

8. And it is directed that when failures occur amongst our members, the same should be reported by the Overseers, when Monthly Meetings are to carefully inquire of the assignees or trustees of the persons who have failed how their deficiencies have happened, and ascertain if a fair and equal distribution of their property has been made, without distinction or preference; and if it should appear that such equal distribution has not taken place, but that preferences have been given, the parties making such unequal and unjust payments should be treated with as in other cases of reproachful conduct, and disowned.

9. And it is our judgment that neither Monthly or other meetings should receive subscriptions, donations or bequests, from persons who have failed until they shall have paid off their deficiencies, or are voluntarily acquitted by their creditors; for it should be remembered that though such may have been legally discharged, the property afterwards acquired is not justly theirs until they have fairly paid off their former debts to the satisfaction of the creditors. Wherefore, we further direct that if any such who may be known to have acquired sufficient property to pay their debts, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not satisfactory to the Monthly Meeting of which they are members, and they cannot be prevailed with to do so, the said meeting, after a proper time of labor and forbearance, may issue a testimony of denial against them.

10. We also desire that when Friends accept the office of assignee or trustee they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

11. We warn our members against a pernicious practice amongst the trading part of the community, which has often terminated in the ruin of those concerned therein, viz., that of raising and circulating a kind of paper credit, with endorsements to give it an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our Society to avoid and discourage.

12. We also caution all in membership with us to be careful how they enter into joint securities with others, under the specious plea of rendering acts of kindness; many by so doing have been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts: if thou hast nothing to pay, why should he take away thy bed from under thee?"

13. It is our affectionate desire that Friends may wait for Divine counsel in all their engagements, and not suffer their minds to be carried

away by an inordinate desire of worldly riches ; remembering the observation of the Apostle, in his day, and so often sorrowfully verified in ours, “they that would be rich fall into temptation and a snare, and, erring from the faith, pierce themselves through with many sorrows.” Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into the liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not in an entire forgetfulness of the great work of their souls’ salvation.

14. We do not condemn industry ; we believe it to be not only praiseworthy but indispensable ; it is the desire of great things, and the engrossment of the time and attention, from which we desire that our dear Friends may be preserved. We doubtless owe duties to ourselves and our families ; but do we not owe, even ourselves, to our all-wise, all-protecting, and provident Creator ? .

W A R .

1. BELIEVING that the spirit of the Gospel breathes "peace on earth and good-will towards men," it is our earnest concern that Friends may adhere, faithfully, to our ancient testimony against wars and fightings; avoiding to unite with any in warlike measures, either offensive or defensive; that, by the innocence of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof.

2. In relation to this testimony, it is our judgment that when property has been distrained from any, on account of a refusal to pay fines for a non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, that Friends should maintain their testimony by suffering

rather than accept such overplus, unless the same, or a part of it, is returned without a change in the articles taken.

3. We consider that furnishing wagons or other means for the conveying of military stores is a military service; and the care of elders, overseers, and faithful Friends should be extended in Christian tenderness and love to such as deviate herein, in order to convince them of their error.

4. It is fervently recommended to our members that they be religiously guarded against approving or showing the least connivance at war, either by attending at or viewing military operations, or in any wise encouraging the instable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised, under the ensnaring subtleties commonly attendant thereon; but that they sincerely labor to experience a settlement on the alone sure foundation of the pure, unchangeable truth, whereby, through the prevalence of unfeigned Christian love and good-will to men, we may convincingly demonstrate that the kingdom we

seek is not of this world, but a kingdom and government whose subjects are free indeed, redeemed from those captivating lusts from which wars and fightings proceed.

5. And that the members of our religious society would carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war by purchasing or selling prize goods, importing or shipping goods in armed vessels, paying taxes for the express purpose of war, or from pecuniary motives grinding of grain, feeding of cattle, or disposing of their property for the use of the army; that through a close attention to the monitions of Divine grace they may be preserved in a conduct consistent with our holy profession, and from wounding the minds or increasing the sufferings of each other; not at all doubting that He, to whom appertains the kingdom and the power, who is wonderful in working, will continue to carry on and perfect His blessed cause of peace on earth.

The bearing of arms, the practice of military exercises, and the paying of money in lieu of

personal military service, we regard as violations of our testimony against war; and those of our members who deviate in either of these particulars are to be tenderly dealt with, and if they cannot be brought to a sense of their error are to be disowned.

6. It is further the sense and judgment of the Yearly Meeting that it is inconsistent with our religious testimony and principles for Friends to pay a fine or tax levied on account of their refusal to muster, or to render any military service, although such fine or imposition may be applied towards defraying the expenses of civil government; and, where deviations in this respect occur, tender dealing and advice should be extended to the party by Monthly Meetings for their conviction and restoration; and if this prove ineffectual they may proceed to disown them.

7. And finally, dear Friends, upon the calamitous subject of war, you are not ignorant of what adorns our profession. Let us seek peace and pursue it, remembering that we are called to love one another. Thus every germ of enmity

may be eradicated from our enclosure ; for, truly, there is a soil in which it cannot live—this soil is Christian humility. May we, therefore, be peaceable ourselves in words and actions, seeking for that disposition in which we can pray to the Father of the Universe, that He may breathe the spirit of reconciliation into the hearts of his erring and contending creatures.

W I L L S .

1. KNOWING how suddenly many are removed by death, it is recommended that Friends who have estates to dispose of, make their wills in time of health and strength of judgment, and therein dispose of their substance, as in justice and wisdom may be to their satisfaction and peace, laying aside all resentment lest it should go with them to the grave, remembering we all stand in need of mercy and forgiveness. Making such wills in due time cannot shorten life ; but the omission or delay thereof to a time of sickness, when the mind should not be diverted from

a solemn consideration of this approaching period of life, has proved disastrous to many, and has been the occasion of creating discontents and animosities in families, which the more seasonable and deliberate performance of this necessary duty might have prevented.

2. We also recommend Friends to employ persons of competent legal knowledge to write their wills; as great inconvenience and injury to families have sometimes happened through the unskillfulness of some who have taken upon themselves to write wills.

3. We further desire that the executors and trustees concerned in wills and settlements may take especial care to discharge, faithfully, their respective trusts according to the intent of the donors or testators. A violation herein, being an obvious perversion of justice, offenders in these respects should be treated with, and unless they make due satisfaction to the injured parties and to the meeting to which they belong, they may be disowned.

A P P E N D I X.

A

The following Law was enacted by the General Assembly of Maryland, in the year 1868, to enable our members to accomplish marriage with those not in membership with us, according to our order, and to provide for the recording of their marriage certificates.

“Any person, within this State, may marry according to the ceremony used by the people called Quakers, provided the contracting parties shall sign a certificate to the effect that they have agreed to take each other for husband and wife, and that the said certificate has been attested by at least twelve witnesses; and, provided further, that the said certificate shall, within sixty days, be recorded, either amongst the records of the Society to which either of the contracting parties may belong, or in some court of record in the city or county in which the said marriage may be accomplished.”

“Approved February 18th, 1868.”

B

Extract from the Epistle of the Meeting for Sufferings in London, dated the sixth day of the Seventh month, 1751, which was re-published by direction of a Meeting for Sufferings, held in Philadelphia, the 15th of the Twelfth month, 1791, and recommended to the observation of the members of our Religious Society in general.

DEAR FRIENDS—We think it may be useful and expedient to revive in your remembrance some of the motives which induced our ancient Friends to forbear the vulgar appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded not only to abstain from the idolatrous practices of the nations in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded, and even to “make no mention of the names of other gods, neither to let it be heard out of their mouths.” Exod. xxiii, 13. This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance respecting the honor of the One Almighty Being ; the same yesterday, to-day and forever ; and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, that “the Lord, He is God, and that there is none else beside Him.” Deut. iv, 35 ; who hath declared, “I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.” Isaiah xlii, 8.

Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that Divine principle which leads those who are faithful to its teach-

ings from all that would dishonor the name of God, either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worships. This concern rested upon them from a firm persuasion that the glorious Gospel Day and Time was come, wherein the Lord was fulfilling his Covenant with Israel, viz. "I will take away the names of Baalim* out of his mouth, and they shall no more be remembered by their name." Hosea ii, 17.

And that you may the more clearly discern the importance of that Christian testimony, borne by our predecessors in this case, we recommend what follows to your serious consideration, viz.

A Brief Account of the Origin of the names of some Months of the Year, and of all the days of the week, now customarily and commonly used.

1. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified ; to whom a temple was built, and this month dedicated.—

2. February was so called from Februa, a word denoting purgation by sacrifices ; it being usual in this month for the Priests of the heathen god Pan to offer sacrifices and perform certain rites, conducing, as was supposed, to the cleansing or purgation of the people.

3. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

4. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess, worshiped by the Romans.

* The word Baalim, being the plural number of Baal, signifying Lord, has relation to names of divers idols of the heathen, worshiped in several places.

5. May is said to be so called from Maia, the mother of Mercury, another of their pretended Ethnic deities, to whom in this month they paid their devotions.

6. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

7. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

8. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis, or the Sixth.

The other four months namely, September, October, November, December, still retain their numerical Latin names, which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,* it seemed highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple and rational.

As the idolatrous Romans thus gave names to several of the months in honor of their pretended deities, so the like idolatry, prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol which on that day they peculiarly worshiped; hence:

The First day of the week was by them called Sunday, from their customary adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshiping the Moon on that day.

The Third day of the week they named Tuesday, in honor of one of their idols called Tuisco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

* See the Scriptures to the time of Ezra.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess by them worshiped.

The Seventh day they styled Saturday, as is supposed from Saturn or Seater, by them then worshiped.

The continued use of these names of days, derived from such gross idolatry of the heathen, is a demonstration how little the purity of the Christian religion was understood by the generality of those who came into the public profession of it.

The following ages of Popish superstition not only indulged their proselytes in the use of such heathenish names and customs, but also invented and introduced other unsound and unscriptural practices in religion. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embraced prevailing Christianity with selfish views; and labored early, with too much success, to find employment for themselves by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the Popish sacrifice of the Mass, the celebration of which, at particular times and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing, therefore, that these appellations and names of days, months and times, are of an idolatrous or superstitious original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, for the sake of which they patiently endured many revilings, let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the Gospel, nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression; and so shall we follow the example of our worthy elders, and come up in a noble and honorable testimony against these and all other remains of idolatry and superstition.



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